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HE REO TUKU IHO, HE REO ORA

Living language transmitted intergenerationally

*Te Reo Irirangi o Te Hiku o Te Ika**

Abstract

In the modern age of technology in Aotearoa, mana Māori motuhake, kaitiakitanga and data sovereignty are all interconnected. Each provides distinct insight into how Māori people and organisations (as well as other Indigenous peoples) can ensure the protection of knowledge and data. This article discusses these concepts before illustrating what they look like on a practical level by exploring the narrative of Te Reo Irirangi o Te Hiku o Te Ika (Te Hiku Media). Since its inception over 30 years ago, Te Hiku Media has embarked on a range of projects to support the use of Māori and other Indigenous languages in a range of domains, in particular, in the digital world.

Keywords

data sovereignty, iwi radio, mana motuhake, Māori media, Te Hiku o Te Ika

Introduction

Everyday tasks can be completed using your voice and speaking to your devices, but due to the absence of the large data sets required for machine learning, speakers of many Indigenous languages cannot engage with this technology. Indigenous communities are also understandably cautious when engaging with technology because of the ongoing exploitation of Indigenous knowledge and data, often without consent, compensation or recognition for iwi, hapū and whānau. This article explores mana Māori motuhake, not as a system of rules or legal clauses, nor as a series of principles and guidelines to follow, but rather as a way of life informed by tikanga Māori. It discusses the importance of kaitiakitanga and data sovereignty in the rapidly changing world of digital technology and how these concepts can positively impact Indigenous communities in this domain. To demonstrate how this looks in a real-life example, the article introduces Te Reo Irirangi o Te Hiku o Te Ika (Te Hiku Media) and discusses how an organisation can develop innovative and Indigenous solutions for the continually evolving issues people are facing in the technology space.

Mana Māori motuhake

A fundamental issue that often surfaces when writing about Indigenous content in English is translating cultural concepts into another language (Mutu & Rikys, 1993). Often pigeonholed as *sovereignty*, mana Māori motuhake has many interpretations. Hal Levine and Manuka Henare (1994) define mana Māori motuhake as "the Maori concept of self-reliance and self-determination" (p. 193) and highlight the significance of iwi-based organisations providing an economic base for Māori people that control their own resources. Ahorangi Makere Mutu discusses the differences between Māori and English versions of sovereignty:

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> Sovereignty is a cultural construct that develops from the value systems of the society and culture in which it is embedded, thus Māori sovereignty and English sovereignty are very different. Māori values are concerned with community well-being along with balance and harmony between people and the natural elements of the world. Māori sovereignty is referred to as mana and (tino) rangatiratanga or in more general and overarching terms, as mana Māori motuhake. (Mutu, 2020, p. 280)

There are multiple ways in which Māori enact mana Māori motuhake on a daily basis (Walker, 1990). One of the most renowned instances was the hīkoi in 1975 from Te Hāpua in the Far North of Aotearoa New Zealand to Wellington, led by Dame Whina Cooper (Te Rarawa). It highlighted the continued alienation of Māori land, culture and language and eventuated in 5,000 people marching onto Parliament grounds to present a petition signed by 60,000 people. Another prominent example of mana Māori motuhake was the formation of Ngā Tamatoa, who challenged the government regarding injustices against Māori in relation to education, employment and other social issues. In particular, Ngā Tamatoa promoted the permanence of the Māori language and culture (Harris, 2004; Metge, 1976).

Iwi radio continued the push for mana Māori motuhake in the 1980s and 1990s by raising awareness of "the struggles for Māori rights, lands and language and challenged the inability of mainstream New Zealand to provide for Māori" (Mane, 2014, p. 319). The 1986 report of the Waitangi Tribunal on WAI 11, Te Reo Māori claim, and the outcome of the 1994 Privy Council case regarding the sale of state-owned broadcasting assets have had far-reaching consequences for the Māori language in broadcasting (Matamua, 2014). They have allowed the Māori language to be ubiquitous and ensured that Māori "are able to share and discuss matters of both critical and ordinary importance through the medium of radio" (Mane, 2014, p. 319). They also initiated an opportunity to express mana motuhake with the establishment of iwi radio stations around the country. In 2021, there were 21 iwi radio stations in operation (McEwan, 2019), which continue to push the boundaries in order to provide an important service for their people. Iwi radio and media have made significant strides in asserting mana Māori motuhake and sovereignty (McLachlan, 2016). However, adjusting to new technologies in all aspects of the Māori world and working to protect the knowledge and interests of Māori create their own challenges.

Kaitiakitanga

As a result of the Resource Management Act 1991, kaitiakitanga is often interpreted in relation to the sustainability of environmental resources and conservation. However, like mana Māori motuhake, a term such as kaitiakitanga cannot be confined to a single definition, word or context. Merata Kawharu (2000) breaks down the meaning of the term:

> Literal interpretations stem from the core word tiaki meaning "to care for, guard, protect, to keep watch over and shelter" (Marsden and Henare 1992), hence kaitiakitanga meaning trusteeship and guardianship. Kai is a generic term and when applied to tiaki as a prefix, it has a literal translation meaning "caretaker, guardian, conservator, or trustee". The Williams Maori Dictionary does not mention the word kaitiakitanga but defines tiaki as "to guard, keep" and tiakanga as "circumstance of watching or guarding" (Williams 1957:414). (Kawharu, 2000, p. 350)

Kawharu (2000) expands on her definitions of kaitiakitanga above by discussing different contexts in which kaitiakitanga is used, and some of the deeper meanings it holds. For example, when using kaitiakitanga in relation to sustainable management, Māori consider this beyond the present and the now, and instead think about

> resource use, development or protection in context within an historical framework of how rights to exercise kaitiakitanga are justified. This means, for example, considering the relevance of ancestral association with lands and resources, and thus the rights and responsibilities descendants today now find themselves upholding. That is, kaitiakitanga is equally about the past and managing sets of relationships that transcend time and space: between atua "gods, spiritual beings" and ancestors on one hand, and their living kaitiaki on the other. (Kawharu, 2000, p. 352)

Kaitiakitanga relates to more than one context and, of particular importance to this article, the use of data. Although data is often associated with facts and statistics that have been collected, it also includes information and Indigenous knowledge shared by its people. Both of these types of data are in need of protection for Indigenous peoples.

Before contact with foreigners and colonisation, Indigenous peoples had many ways of *storing* data, through a range of art forms such as cave paintings, wood carvings, tattooing and many others.

For Māori specifically, "Whakapapa (systematic information on genealogies) is an emblematic Aotearoa example of a culturally embedded data source" (Pool, 2016, p. 58). During this time, kaitiakitanga and sovereignty were not explicitly needed to protect this information. The storage of this knowledge and data was so it could be passed on from one generation to the next. More recently, this knowledge and data has been stored in the form of oral and written archives. Archives are significant for Māori and Indigenous people, as they connect us with the past and contain tribal knowledge and histories in a way that art forms cannot. This has led to a need to enact kaitiakitanga over this knowledge in the pursuit of sovereignty.

The Western understanding of *owning* data compared with the Indigenous concept of *guardianship* discussed above has caused issues for Indigenous people. They include "legal and ethical dimensions around data storage, ownership, access and consent, to intellectual property rights and practical considerations about how data are used in the context of research, policy and practice" (Kukutai & Taylor, 2016, p. 2). An issue that corresponds with the concept of owning data is the idea that the data must be *protected* to the point where it is not shared. This is perpetuated by the fact that Indigenous knowledge has been exploited for centuries, often with no consent, compensation or recognition (Kovach, 2009). For iwi, hapū and whānau, it can be disconcerting when considering sharing sacred knowledge and information:

> In the case of indigenous communities, [*private* information] may involve other sorts of activities such as participation in religious and other ceremonies, hunting and gathering practices or support for community development projects. While this information might be invaluable for tribal leaders, academics and others lacking a vested interest in these activities, collecting this information may be viewed as intrusive at a minimum or even threatening and potentially harmful. (Snipp, 2016, p. 48)

As a result of these fears, Indigenous data, information and knowledge is often withheld from the public and from researchers to safeguard it and ensure it cannot be exploited. Most notably, it may be kept from its own people, which halts the process of transmission. This highlights the importance of understanding the significance of the data and information that is being shared, and how it is disseminated or used beyond the collection activities. It leads to the concept of data sovereignty.

Data sovereignty

> Data sovereignty means managing information in a way that is consistent with the laws, practices and customs of the nation-state in which it is located. (Snipp, 2016, p. 39)

While data sovereignty is a global issue and relates to a number of platforms, it is particularly significant for Indigenous peoples under threat of digital colonisation. It aims to protect Indigenous peoples from the issues mentioned above, as well as providing further protection from the unknown. Ongoing issues have caused many groups to consider what data sovereignty looks like for Indigenous peoples. Article 31 from the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) (United Nations, 2007) features important discussion regarding Indigenous intellectual property and, essentially, kaitiakitanga and sovereignty of data and information:

> Indigenous peoples have the right to maintain, control, protect and develop their cultural heritage, traditional knowledge and traditional cultural expressions, as well as the manifestations of their sciences, technologies and cultures, including human and genetic resources, seeds, medicines, knowledge of the properties of fauna and flora, oral traditions, literatures, designs, sports and traditional games and visual and performing arts. They also have the right to maintain, control, protect and develop their intellectual property over such cultural heritage, traditional knowledge, and traditional cultural expressions. (p. 11)

Although UNDRIP promotes the protection for all Indigenous peoples, the histories and contexts of these groups around the world mean that individual peoples need to find solutions. Te Mana Raraunga (n.d.) understands these issues and has created a charter that ensures Māori rights and interests in data are protected and that "data is a living taonga" (para. 2). Tahu Kukutai and John Taylor (2016) have summarised six key points from the charter:

1. Asserting Māori rights and interests in relation to data
2. Ensuring data for and about Māori can be safeguarded and protected

3. Requiring the quality and integrity of Māori data and their collection
4. Advocating for Māori involvement in the governance of data repositories
5. Supporting the development of Māori data infrastructure and security systems
6. Supporting the development of sustainable Māori digital businesses and innovations. (pp. 15–16)

In the fast-changing world of technology, data sovereignty and protecting Indigenous data has become more important. It is also a double-edged sword. Technology and the internet have the power to increase connectivity between Indigenous communities and their people around the world (Snipp, 2016). Social networking platforms allow radio and television broadcasters to connect with audiences and endorse their shows (Mane, 2014). However, there is a growing awareness of the data that is being collected by web pages and social media platforms and that the ongoing use of these platforms is a form of globalisation.

A range of issues arise when using and inputting data into these platforms. For example, when data is uploaded into Google's services, Google is assigned the right to create derivative works from that content (Google, 2021). This may include, for example, training machine learning algorithms using data that Google then sells as a service through its Google Cloud platform. The Facebook Data Policy provides an explanation of the data it collects from its users, how it is shared and how it is used (Meta, n.d.). However, many users do not consider the data surveillance of information they share or how Facebook uses data to predict user behaviour, and do not adjust their settings to protect their data (van der Schyff et al., 2020). In essence, when uploading Indigenous data to these platforms, Indigenous peoples are ceding their rights to their data. This breaches data sovereignty.

Te Hiku Media

This section explores how mana Māori motuhake, kaitiakitanga and data sovereignty can be manifested inside an Indigenous organisation and provide working responses to issues that have emerged in the data science domain. Established on 10 December 1990, Te Reo Irirangi Māori o Te Hiku o Te Ika, based in Kaitaia, New Zealand, collectively belongs to the Far North iwi of Ngāti Kurī, Te Aupōuri, Ngāi Takoto, Te Rarawa and Ngāti Kahu. It is an iwi media hub for iwi radio, online TV and technology development that is committed to the revitalisation of tikanga and te reo Māori. To provide opportunities for Indigenous peoples to engage with the digital world while also protecting Indigenous knowledge and ensuring data sovereignty, Te Hiku Media has been developing innovative and Indigenous solutions to these issues.

Mana Māori motuhake

Te Reo Irirangi o Te Hiku o Te Ika is one of many iwi radio stations that have continuously expressed mana Māori motuhake by broadcasting daily in te reo Māori. This is further demonstrated in the range of kaupapa the station has executed that have targeted te reo Māori specific to the Far North region and the diverse communities within it. An example of this was a show, Te Hāora o te Reo, hosted primarily by Tūnganekore (Cissy) Midtgard. Cissy would conduct interviews with native-speaking kaumātua throughout Te Hiku o Te Ika. While the topics covered during the interviews were varied and of interest in their own right, the primary focus was sharing the language spoken by the kaumātua in the hopes of revitalising te reo o te kāinga. Being able to listen to topics in the Māori language, and specifically te reo o te kāinga, acts as a "form of anti-imperial activity. . . . Media made by and for Māori goes against the imperial grain and opens up new ways of hearing (and seeing) which link to other postcolonial societies and indigenous people who are also dealing with the all too often fatal consequences of imperial conquest" (Hoar, 2019, p. 13).

Another representation of mana Māori motuhake was the use of tape recorders, and later on video cameras, that were set up at important community meetings or events. This process allowed Te Reo Irirangi o Te Hiku o Te Ika to maintain control of their own resources as described by Levine and Henare (1994). The recordings included the opening of whare tupuna, discussions about the establishment of kura kaupapa Māori or wānanga hosted by notable kaumātua, such as Pā Henare Tate, as well as many others. These activities were an important form of chronicling knowledge and information that could be then disseminated appropriately.

Over the past 10 years, as technology developed, it became more apparent that the radio station needed to adapt in order to stay current and contemporary (McEwan, 2019). This initiated the transformation of Te Reo Irirangi o Te Hiku o Te Ika to an iwi media hub. On Thursday, 30 May 2013, a meeting was held with kaumātua and other native speakers of te reo Māori at Mahimaru Marae (Ngāi Takoto). At this hui, two

resolutions were passed that set Te Hiku Media on the pathway of digital innovation, and the ongoing kaupapa and purpose were confirmed by the kaumātua. These are best articulated in the vision and mission statements:

> Vision: He reo tuku iho, he reo ora—living language transmitted intergenerationally
>
> Mission: Whakatōkia, poipoia kia matomato te reo Māori o ngā haukāinga o Te Hiku o Te Ika—Instil, nurture and proliferate the Māori language unique to the homelands of Te Hiku o Te Ika. (Jones, 2018, p. 2)

The vision and mission statements reconfirm Te Hiku Media's pledge to te reo Māori and further demonstrates their aspiration for maintaining mana Māori motuhake by considering the community well-being in line with Māori values.

While radio was, and is still, broadcasted on analogue frequencies, a transformation was needed to ensure the survival of Te Reo Irirangi o Te Hiku o Te Ika. In 2013, Te Hiku TV (originally established in 2010) was also forced to go 100% digital. This shift was significant in that it allowed the radio station to continue to provide for its people independently and therefore maintain that sense of self-reliance and self-determination.

Data sovereignty

The radio station began collecting and archiving the recordings of Māori language speakers who appeared on different shows. With a focus on highly proficient speakers of Māori, it became evident that a storage facility was needed that could be maintained and protected by Te Hiku Media and would allow iwi members access to local Māori language content. This is significant as 84% of iwi members do not reside in the Far North (Stats NZ, personal communication, May 24, 2021), and it therefore allows a wider reach in the transmission of knowledge. In 2014, Te Whare Kōrero, tehiku.nz, was launched as an online platform that became the repository for all Te Hiku Media content. Another key moment in 2014 was when the late Sir Hekenukumai Pūhipi, the master navigator and waka builder, called upon Te Hiku Media to deliver the organisation's first live streamed event, the return of the voyaging canoe Hōkūle'a to Aotearoa. Te Hiku Media then went on to pioneer live streaming at Waitangi Day celebrations in 2015 (Te Hiku Media, 2015) and have built a reputation as the premier provider of live streaming in Northland (Matamua, 2006). This includes live streaming kapa haka and manu kōrero competitions, sports games and significant events happening in the area, such as the investiture of Sir Hekenukumai Pūhipi and a visit by Prince Charles (Te Hiku Media, 2021a).

As Te Hiku Media continued to grow capability in digital media, opportunities were sought to innovate the Māori language data held within the archives. In 2017, following a project to digitise the thousands of hours of archived audio, Te Hiku Media developed Te Reo o Te Kāinga. This seemingly small project sought to transcribe and present video interviews in te reo Māori with kaumātua, tagging phrases unique to the region to share with the audience. The material was enriched through the use of descriptions and hyperlinks explaining the local Māori language idiomatic expressions. The subsequent resources were more valuable and more readily available online to iwi members (Te Hiku Media, n.d.).

Throughout the work completed for Te Reo o Te Kāinga, it became evident that the process of transcribing te reo Māori from native speakers was laborious. A solution was required if the large audio archive was going to be transcribed. Te Hiku Media successfully received funding from the Ka Hao Fund in 2018 (Te Puni Kōkiri, 2020). Initially started as the Kōrero Māori project, the aim was to teach computers te reo Māori. The Kōrero Māori program of work led to the development of an automatic transcription tool, kaituhi.nz, using speech recognition, and the first-ever synthesised Māori voice (Papa Reo, n.d.). This provided a new opportunity for Te Hiku Media to enact mana Māori motuhake and data sovereignty over its content. It meant that they no longer had to rely on other programs to work with and manage data. Kaituhi is an example of an Indigenous group finding their own solution to providing the protection that UNDRIP promotes.

These instances were all significant milestones in ensuring sovereignty over content and data that were driven by people of Te Hiku and for people of Te Hiku. Much like other Indigenous peoples, the members of the various hapū and iwi were cautious due to the potential for exploitation of data when considering how technology has transformed so quickly with the rapid emergence of machine learning and artificial intelligence. Any fear that the knowledge and information would be controlled by non-Te Hiku hapū or iwi members could be alleviated by the fact that all data was protected by their own people. The data is also managed in a manner that adheres to the practices and customs of iwi and

hapū of Te Hiku of Te Ika, a key aspect of data sovereignty discussed by Snipp (2016).

Kaitiakitanga

One of the reasons Te Hiku Media has been so successful in gathering Māori language data is the trust built with Māori communities in exhibiting kaitiakitanga. This includes work as an iwi radio station and as a Māori media platform for iwi. Furthermore, the data Te Hiku Media uses and stores as a resource is considered in its entirety. This includes the people that have been recorded, their whakapapa and their relationships with Te Hiku Media. A further layer is ensuring that those dealing with the data are cognisant of the layers of relationships involved when managing and using the data. These three aspects link to Kawharu's (2000) discussion regarding kaitiakitanga and how it transcends time and space. Every layer is significant in the kaitiakitanga of the data.

Te Hiku Media are not the *owners* of data that has been collected or trusted in their possession; rather, Te Hiku Media are kaitiaki and, as such, have developed a kaitiakitanga licence. This licence states that data and tools created from the data will be managed under tikanga Māori and will be held under the principle of kaitiakitanga rather than ownership. The use of data will respect the mana of the people from whom it originates, and any benefit derived from data flows to the source of the data and is reinvested into further realising the vision and mission:

> While we recognize the importance of open source technology, we're mindful that the majority of tangata whenua and other indigenous peoples may not have access to the resources that enable them to benefit from open source technologies. As tangata whenua, our ability to grow, develop, and innovate has been stymied through colonization. We must protect our ability to grow as tangata whenua. By simply open sourcing our data and knowledge, we further allow ourselves to be colonised digitally in the modern world.
>
> The Kaitiakitanga License is a work in progress. It's a living license. It will evolve as we see fit. We hope to develop a license that is an international example for indigenous people's retention of mana over data and other intellectual property in a Western construct. (Te Hiku Media, 2021b, paras. 2-3)

Kaitiakitanga is a principle that expresses guardianship rather than ownership of data, and Te Hiku Media are merely caretakers. All decisions made about the use of that data respect its mana and that of the people from whom it descends.

More recently, the principles of kaitiakitanga have been particularly influential in the work undertaken in the Papa Reo project. In 2019, Te Hiku Media successfully applied for Data Science Platform Funding for Papa Reo (Ministry for Business, Innovation and Employment, n.d.) and was the only non-university, community-led and Māori-led project to be funded, a significant shift for this type of funding This project aligns with the objectives and mission of Te Hiku Media in maintaining mana Māori motuhake and sovereignty of knowledge, language and data distinct to Māori, but in particular, to the hapū and iwi of Te Hiku o Te Ika. For example, Māori data will not be openly released, but requests for access to the data, or for the use of the tools developed under the platform, will be managed using tikanga Māori (Papa Reo, n.d.).

Conclusion

Like many concepts in the Māori world, it is difficult to separate the concepts of mana Māori motuhake, kaitiakitanga and data sovereignty in the Māori and Indigenous data science space. They are all significant in ensuring that Indigenous peoples are empowered in the pursuit of providing safe and meaningful access to Indigenous knowledge.

Te Hiku Media's narrative provides several examples of mana Māori motuhake, data sovereignty and kaitiakitanga. First, the following quote from Mutu (2020) directly coincides with the work and aspirations of Te Hiku Media:

> Mana and rangatiratanga imply the independence to exist and be who we are without interference from outsiders as well as the inalienable right to make our decisions about our lives and resources and to live in accordance with the laws our ancestors handed down to us. (p. 269)

Every single piece of work that Te Hiku Media has done, and continues to do, has the aspirations of Māori and the people of Te Hiku o Te Ika at the heart of it. Their purpose corresponds with the anti-imperial, pro-Indigenous ideas of Jo Mane (2014) and Peter Hoar (2019) in the proliferation of te reo me ngā tikanga o te haukāinga through iwi media and iwi radio, innovation and development. The iwi media hub functions to revitalise te reo Māori and, as an entity, serve the needs of the haukāinga communities, marae, whānau, hapū and iwi.

The initiatives described in this article

demonstrate that Te Hiku Media have been seeking effective methods of kaitiakitanga and assertions of mana Māori motuhake for some time. Te Hiku Media agrees with Te Mana Raraunga (n.d.) that "data is a living taonga" (para. 2). Data cannot be kept as a relic in a museum and should be used in appropriate ways where applicable. Diane Smith (2016) suggests that Indigenous people need to do this themselves in order to protect this data and information. Platforms such as Facebook and YouTube also inhibit mana Māori motuhake by using algorithms to determine, for example, when a person has the right to stream content. If copyrighted music or content that is classified as breaching terms and conditions of these platforms is streamed, the platform has the right to terminate the stream (Meta, 2021). While this is practical for harmful instances such as white supremacists streaming mass killings (Rosen, 2019), it fails when iwi radio tries to reach its people but plays copyrighted music for which it has a licence to stream digitally.

This has been one of the significant reasons that Te Hiku Media created its own tools and platforms to have sovereignty over the technology or platforms that host, store and stream content. In 2021, Te Hiku Media released the Whare Kōrero application ("Te Whakaruruhau Launches Whare Kōrero App", 2018). It provides access to every iwi media hub across the country in one place. This includes live access to radio stations, on-demand content and live streaming of significant events. Each iwi media hub maintains sovereignty over their data and has total control of what is accessed and how it is accessed. Iwi media hubs can then reach their communities on those popular social media platforms and direct them to a digital space that is the embodiment of kaitiakitanga and mana Māori motuhake.

Te Hiku Media has a long, rich whakapapa that recognises and celebrates the work of the many te reo Māori activists and innovators that have contributed to the important work of revitalising the language. In pursuing opportunities in the television and data science industries, Te Hiku Media is creating space for other iwi stations, Māori-led organisations and Indigenous groups to become active leaders in predominantly colonial spaces. As an entity guided by hapū and iwi, this ensures that Te Hiku Media maintains mana Māori motuhake. The creation of tools such as Kaituhi, applications such as the Whare Kōrero and the work being completed in the Papa Reo project will continue to provide opportunities for Indigenous peoples to engage with the digital world. Te Hiku Media will continue to innovate, challenge and explore opportunities, guided by its vision "He reo tuku iho, he reo ora—a living language transmitted intergenerationally" as the ultimate expression of mana Māori motuhake (Matamua, 2006).

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Kūī, kūī! Whitiwhiti ora! Ki ngā mana, ki ngā reo, ki ngā karangatanga maha o te iwi whānui, tēnā koutou i raro i te manaakitanga o te Wāhi Ngaro. Tēnā koutou e ngā mātua, e ngā whaea, e rau rangatira mā, e noho mai nā i ō koutou kāinga maha, huri noa, huri noa i te ao. E ngā kaitautoko o Te Reo Irirangi o Te Hiku o Te Ika, e mea ana te kōrero, ka tika a muri, ka tika a mua, nā reira, kia utaina katoatia ngā kupu whakamihi ki runga i a koutou.

Ka poroporoaki ki a rātou kua whetūrangitia, nā reira, e ngā mate, haere, haere, haere atu rā. Ka hoki ngā mahara ki ngā nohonga tahitanga, ki ngā katanga tahitanga, ki ngā tautohenga tahitanga, ki ngā matapakinga tahitanga, ki ngā whakataunga tahitanga. Koia rā ka pupū ake te aroha, i te hokinga o ngā rau mahara ki ngā mārohirohi i kawea ai ngā moemoeā o te iwi i roto i ngā tau maha kua pahika, mō te oranga o te reo Māori me ngā tikanga Māori te take. He whakamaharatanga hoki tēnei ki te hunga i kawea ai tēnei kaupapa hei oranga mō ngā iwi e rima o Te Hiku o Te Ika i roto i ngā tau maha. Āpiti hono tātai hono, te hunga mate ki te hunga mate, āpiti hono tātai hono, te hunga ora ki te hunga ora.

Ka whakaaro ki ngā mahi kua tutuki i raro i ngā whakahaeretanga o ngā kaiwhakahaere, ka whakaaro hoki ki ngā kaitiaki o te Tarahiti o Te Reo Irirangi o Te Hiku o Te Ika, nā rātou i tautoko ngā kaimahi ki te hāpai i ngā mahi. Kei reira anō te hunga kaumātua, nā rātou te hunga kaimahi i whakatenatena kia anga whakamua, kia kaua rawa e tū, engari kia haere tonu. Ka tukuna te aroha kia puta mō rātou te hunga kaumātua, nō rātou ngā reo kei ngā piringa kōrero. Ka mihi hoki ki te hunga e pupuritia tonutia ana te reo o ngā haukāinga, hei reo whakaaro, hei reo kōrero. Heoi anō ko te kupu mō ngā mahi kei mua tonu i te aroaro ko tēnei, kia kaha, kia māia, kia manawanui.

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whānau i roto i te hiahia kia ora tonu te reo Māori hei reo kōrero, ahakoa noho ngā uri ki hea, he nui te hiakai o ngā uri ki ngā reo nō ngā kāinga.

Tērā noa atu ngā kupu waiho ake a ō tātou wheinga kua nunumi ki te pō. Amuamu ana ngā uri kei hea rānei ngā tātai kōrero, kei hea rānei ngā kupu ake, me ngā rerenga ake o Te Hiku o Te Ika. Heoi, kei ngā arero o te hunga kōrero i te reo o ngā kāinga. Ka mutu, he kaupapa wānanga, he kaupapa āwhina te kaupapa o Te Hiku o Te Ika i te hunga e rapu nei i ō tātou pānga reo, e mau tonu ai te mana o te kōrero me te mana o te tangata hoki.

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Te Reo Irirangi o Te Hiku o Te Ika is the manifestation of the dreams and aspirations of the five tribes of the Far North for the survival of our language, values and practises.

Our thoughts always return to the elders that have generously contributed their support, voices and thoughts to this project of self-determination and revitalisation. Many of them have passed beyond the veil but continue through their contributions to influence and guide us.

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Glossary

Māori language

Aotearoa	New Zealand
hapū	kinship group, clan
haukāinga	local people
hīkoi	march, walk
hui	meeting
iwi	extended kinship group, tribe, people,
kai-	prefix added to verbs which express some kind of action to form nouns denoting a human agent
kaitiaki	guardian
kaitiakitanga	guardianship
Kaituhi	a web-based transcription tool that automatically transcribes Māori language audio and video files
kapa haka	Māori performing arts
kaumātua	elders
kaupapa	projects
Kōrero Māori	an opensource app designed to collect vocal recordings
kura kaupapa Māori	primary school operating under Māori custom and using Māori as the medium of instruction
mana	authority
mana Māori Motuhake	Māori autonomy, sovereignty, self-determination
mana motuhake	autonomy, sovereignty, self-determination
mana raraunga	data sovereignty
manu kōrero	Māori speech competition
marae	courtyard in front of meeting house; complex of communal buildings and grounds
Ngā Tamatoa	a Māori activist group
Ngāi Takoto	one of the Far North tribes of New Zealand
Ngāti Kahu	one of the Far North tribes of New Zealand
Ngāti Kuri	one of the Far North tribes of New Zealand
Papa Reo	a multilingual language platform grounded in indigenous knowledge and ways of thinking and powered by cutting edge data science
tangata whenua	Indigenous people of the land, first people of the land
Te Aupōuri	one of the Far North tribes of New Zealand

Te Hāora o Te Reo	a Māori language radio programme featuring interviews with elders
Te Hiku o Te Ika; Te Hiku	the Far North of New Zealand
Te Mana Raraunga	the Māori Sovereignty Network
Te Rarawa	one of the Far North tribes of New Zealand
Te Reo Irirangi o Te Hiku o Te Ika	an iwi radio station based in the Far North of New Zealand
te reo Māori	the Māori language
te reo me ngā tikanga o te haukāinga	language and customs of the local people
te reo o te kāinga	the language of home
Te Reo o Te Kāinga	a programme that transcribed and presented video interviews in the Māori language with elders
Te Whare Kōrero	online repository for Te Hiku Media content
tiaki	to care for, guard, keep
tiakanga	circumstances of watching or guarding
tikanga Māori	Māori customs, Māori practices
tino rangatiratanga	self-governing; having absolute independence and autonomy
waka	canoe
wānanga	tertiary institution that caters for Māori learning needs
whakapapa	systematic information on genealogies, lineage, genealogy
whānau	family, extended family
Whare Kōrero	a mobile device app and hub for iwi media and content
whare tupuna	ancestral house
Hawaiian language	
Hōkūleʻa	name of a traditional Hawaiʻian double-hulled voyaging canoe

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